The Socio Cultural Ethos of Gyuto Monastery

"A Sociological Study of the Total Way of Life of Lamas of Gyuto Monastery located in Dharamshala, Himachal Pradesh"

ग्यूतो मठ का सामाजिक सांस्कृतिक लोकाचार

"हिमाचल प्रदेश के धर्मशाला स्थित ग्यूतो मठ के लामाओं की सम्पूर्ण जीवन शैली का एक समाजशास्त्रीय अध्ययन"

SYNOPSIS

Submitted to the

Maharshi Dayanand Saraswati University, Ajmer

For the Award of Ph.D. in Sociology

2014-2015

Supervisor :

Dr. Shilaja Nagendra
Department of Sociology
Government College,
Ajmer (Rajasthan)

Submitted by :

Geetika Yadav
Department of Sociology
Sophia Girls' College
Ajmer (Rajasthan)

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APPENDIX - IV

MAHARSHI DAYANAND SARASWATI UNIVERSITY, AJMER

Format for Outline of Proposed Research work
(to be supplied in Six copies)

1. Nameof Scholar (In English) Geetika Yadav
   (In Hindi) गीतिका यादव
2. Title of the Research Work : (In English) "The Socio cultural Ethos of Gyuto monastery. A Sociological study of the Totality way of life of Lamas of Gyuto Monastery located in Dharamshala, Himachal Pradesh"
   (In Hindi) "ग्युतो मठ का सामाजिक सांस्कृतिक लोकाचार हिमाचल प्रदेश के धर्मशाला स्थित ग्युतो मठ के लामाओं की सम्पूर्ण जीवन शैली का एक समाजशास्त्रीय अध्ययन"
3. Location
   a. Institution/Department where the work is to be done - Govt College, Ajmer
   b. Geographical area of Investigation, if any. Gyuto Monastery, Dharamshala (H.P.)
4. Introduction Importance of Proposed Investigation, Objectives
5. Review (Work already done on the subject of proposed Research Study)
6. Research Gaps identified in the proposed field of investigation. (Based on the review)
7. Major Hypothesis, if any.
8. Research Methodology.
9. List of References cited.

Geetika Yadav
Signature of the Candidate with date 20/5/15

Outline Approved.

21/5/2015

Name and Signature of supervisor with date & seal.

21/5/2015
Head
Dept. of Sociology
Govt.College, Ajmer

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APPENDIX - VI

MAHARSHI DAYANAND SARASWATI UNIVERSITY, AJMER

Certificate By Supervisor

Certified that :

1. I am willing to guide the research work of Shri/Km./Smt. Geetika Yadav on the above subject if he/she is registered for Ph.D.
2. To the best of my knowledge, the subject selected has not been studied and is not being studied so far in any University.
3. The subject is of sufficient scope to keep the candidate engaged for two years.
4. The subject will lead to a valuable contribution. I have seen and approved the outline of proposed research work submitted by the candidate.
5. I have NIL (give numbers) Research candidates registered under my supervision and the serial number of this candidate whose application is being forwarded for registration is 03 (give the serial number)
6. The candidate is not in a close relation (the term of close relation is defined in the examination ordinance of the University)

21/5/2015

Signature of the Supervisor with date

Certified that the available facilities will be extended to Shri/Km./Smt. Geetika Yadav for research work if he/she is registered for Ph.D.

Signature of the Principal/ Director of the Institution with date

21/5/2015

Signature of the Head Department with date

Head, Dept. of Sociology, Govt. College, Ajmer

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4 INTRODUCTION AND IMPORTANCE OF PROPOSED INVESTIGATION, OBJECTIVES

(4.1) INTRODUCTION

Teaching the truths he realized under the Bodhi tree,

the Buddha introduced to India,and the world,

a new consciousness... ... ...

His basic message –the enlightenment and other teachings were attainable to all classes, races and gender-representing a different perception of human potential than that fostered by powerful religious orders of Indian society. He offered his Dharma completely to everyone he met, rich or poor, male or female.

With this reformist perception, a new social order appeared : *the sangha* ,established by Buddha according to the spiritual values in his Dharma and was exceptional in the contemporary caste based order. Equally radical was the Buddha's formation of monastic order for women. There was no opportunity for religious activity outside the domestic domain.

His purpose in founding the Buddhist monastic community was spiritual development of people. He himself stipulated that the survival of the teachings depended upon the existence of the monastic community. They can utilize their learning and wisdom to help society as a whole.

As a social institution, the monastic community, proved a powerful pedestal for continuity of Dharma in India. His teachings entered Indian life in diverse ways and left a lasting mark on its literature, art, medicine, logic, ethics, religion.

So keeping these aspects of the Buddhism in view ,the present study aims to bring an insight into the ethical, sociological, psychological, historical, cultural, functioning of the subject at individual, social, national and international level, besides facilitating the acquisition of basic knowledge of Monastic Buddhism, its literature and relevance in the changing scenario of the modern times.

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"Without the Lama in front

God is not (approachable)"

A Tibetan Proverb

Lama written as bla-ma is a Tibetan word equivalent to superior one. It could be considered a derivative of Lha meaning mountain, great height or great.1

The term Lama is a specific term applied only to the people who are initiated to the monastic life and achieve a rank in the system. However the term through popular usage, denotes all the monks associated with a monastery irrespective of their order,age or position.

Tibetan Buddhism is often called Lamaism. Its founder is Guru Padma-sambhava (or the Lotus born one)He is usually called by the Tibetans" the precious Guru"

The present Lamaism is actually no separate religion; it is the name coined by German scholar, Kappon,in 1859 to distinguish the Buddhism of mainland India from the Buddhism which is practiced by the Lamas.

The path to liberation taught by lamas reaches back through more than25centuries of history in India and Tibet. When Buddhism crossed from India into Tibet in the 7th century, Tibetians were inviting great masters from India and were sending their own best ones to India to study with masters there and translate Sanskrit Buddhist text into Tibetian.

Thus Tibet inherited Indian Buddhist traditions and made monasticism the basis for their conduct ,Mahayana the basis for their view and tantra the basis for meditative practice.

Prayers ever hang upon the lama's lips. At all times day and night they ply their prayer wheels and chant the spritual six syllables - ***Om mani pad-me Hum!*** which gains them their purpose of eternal bliss.

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As the lamas living in monasteries ,do not marry, the monasteries need entrants from general masses for which they are dependent on society. There were times when every family had to contribute one of their members to monastery. Generally ,this contribution is in the form of a younger member, particularly the elder son. Thus the lama laity rapport widens the monastic panorama and these lamas have a key role to play in all socio-religious functions.

Tibetan Buddhism/Lamaism is the body of Buddhist religious doctrine and institutions characteristic of Tibet, Mongolia, certain regions of the Himalayas including northern Nepal, Arunachal Pradesh, Ladakh, Dharamshala, Lahual ,spiti district of Himachal Pradesh. It is the state religion of Bhutan.

Among its prominent exponent is His Holiness the **14th *Dalai Lama*, Tensin Gyatso** who escaped from Tibet with his followers in 1959 and took refuge in India, the focus on Tibetan Buddhism spread further and attracted immense international sympathy and support. He found Dharamshala (literally a place for shelter ,is surely a name that was meant to be)in Himachal Pradesh as an ideal place to establish his "capital in exile"at McLeod Ganj in close vicinity to Dharamshala and is called the Little Lhasa. It is now the nerve centre of Tibetan Buddhism.

It is pertinent to mention that special prominence has been given to ***Gyuto Monastery*** of Dharamshala in proposed research work. It is seat of **His Holiness the Seventeenth *Karmapa*, Ogyen Trinley Dorje.** Since its inception in 1474 until1959, the monastery served as the great centre of Buddhist esoteric teaching by excellent performances of regular and special feature of activities apart from preserving strict discipline and preserving the traditions. It has spread its own traditions and systems of performances in thousand of monasteries situated not only in Tibet but also in Mongolia and Ladakh.

This research work is an insight into this Lamaistic institution which has both socio – economic and religious significance.Further chapters would deal with:a sketch of Buddhist philosophy,genesis of Lamaism and its sects,organization ,hierarchy of lamas,

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their daily life and curriculam, sacred festivals and plays. It is hoped that the pioneering study shall prove to be an attempt to examine the fact that today people are fed up of the material world and many are seeking a different life.

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(4.2) IMPORTANCE

The proposed research work is a comprehensive and empirical study of monastic life of Gyuto Monastery of Dharamshala, H.P. It deals with socio cultural aspects and will furnish very useful first hand information on the subject.

The present study is significant from various points:

- It will highlight the Buddha's preaching teaching through the monastic way of life.
- It recognizes multiciplity in ways and means of knowledge creation and its application in the realm of Sociology of Religion.
- It will develop healthy attitudes among people towards the current social and religious atmosphere of lamahood.
- It will bring acquaintance with methods of stress management and developing healthy and harmonious relationships in society.
- It will also develop an ethical approach among people to deal with their day to day problems and eliminate sufferings of life.

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(4.3) AIMS AND OBJECTIVES

The formulation of aims and objectives of any kind of research creates awareness about our interdependent world. The present study is both a scientific and spiritual truth. It will help to develop a peaceful world and create harmony in our relationship pattern.

The most probing part of this proposed research work will concentrate on the following objectives:

1 To sketch the chronological overview of Gyuto Monastery and its development.

2 To study and explore the causes for choosing the path leading to lamahood. Simultaneously-

- To trace out the families who still believe in dedicating their children in the name of religion
- To assess the socio cultural conditions of lamas within a monastery and set some normative standards for further advancement and also highlighting the factors responsible for decreasing number of lamas in monasteries.

3 To identify the canonizing rules for recruitment of lamas.

4 To make people aware of the basic facts and features related Lamaism and its socio cultural legacy

5 To develop a paradigm of moral values ethical norms among people to make out their stress management and developing healthy and harmonious relationship in the society.

6 To analyse the impact of traditional education given in these monasteries to understand the contemporary social change.

7 To study the hierarchical view of organization administration setup, norms ,taboos, institutional framework and position of lamas in monasteries

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8 To assess the practical and pragmatic considerations of their monastic services and professional hazards too.

9 To identify the paradigm of education that priortarise experimental learning through their own self.

To evaluate the substantive and formulated view of their achievements in the form of conclusion or major findings.

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5. REVIEW OF WORK ALREADY DONE ON THE SUBJECT OF PROPOSED RESEARCH STUDY

In order to gain a deep insight into the present institution of lamahood we must have a glance to first at the secondary works done by difference researchers.

Austine Waddell , Giuseppe Tucci , O C Handa, Armugaan Hajazi , Sukumar Dutt , M Rajesh, Rhys. David and Alexandar Cunnigham are some researchers who have explored information about Buddhist lamas and monasteries .

Among these ***Laurence Austine Waddell*** presented his research work on "Buddhism and Lamaism of Tibet" in 2005 .

Laurence Austine Waddell who was a British explorer, Professor of Tibetan. He published it in the year 1895 and it was one of the first work on Buddhism which was published in the west.

His work is really admirable he stayed for many years in Tibet and acquired the title "the reflux of western Buddha Amitabh"

He has elicited much information on Lamaism philosophy & practice. He gave a clear image into the structure, important features & cults of this system, prominent rites, sacred dramas, doctrinal literature most of which were previously un-described.

(2) ***Dr. O C Handa*** ,Gourmet of art & culture is an outstanding scholar in History and Archaelogy. His work "Buddhist Monastries of Himachal Pradesh" is a invaluable resource. He has presented a brief account of all major and minor Buddhist monasteries in Himachal Pradesh especially the artistic architectural aspects

Even the sociological dimensions of the edifices are touched in a very comprehensive manner.

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(3) **DR Armugaan Hajazi** is a lecturer in Dept of Sociology in University of Kashmir.

She in her book"Lamahood-A Sociological Study of Young Lamas of Leh" ,(written in 2010)expressed her ideas on the functioning of monasteries .

The present book is a Sociological study of the young Lamas of Leh .The Main body of the book is a guide to Lamaism its origin and spread toLeh, Ladakh.

She has presented a concise account of the position, desires, nurturing and psychological behaviour of young lamas, the essential role of lama in society.Thus in this research work only the young initiates are focused upon.

(4) Sukumar Dutt, Buddhist Monks and Monasteries of India-their history and their contribution to Indian culture.

The book outlines the growth & development and evolution of Buddhist Sanghas .

Great monastic universities in east the Nalanda ,Vikaramsila,Odamtapura ,Jagaddala representing Buddhist monasticism.The object of the present book is historical perspective

The subject is likely to interest today the educated public in our country due to curiousity about our ancient Buddhist past.

Provides precious historical information on various dimensions of Buddhist Monasteries, its stages of development .It also throws up light on contribution of monks providing 1000s of manuscripts of Buddhist literature. They were carried into distant countries like Tibet & China studied translated & presented.

(5) Giuseppe Tucci ,The Religion of Tibet

A Professor of Religion and Philosophies of India & at University of Rome . He is a president of Italian institute for Middle & Far east & has command on Tibetan Studies– language and literature

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His book is an attempt to describe diffusion of Buddhism in Tibet. Further chapters deals with doctrines of schools., festivals ,folk religon, Bon religion ,monkhood.

(6) Dr. M.N. Rajesh, "Gompas in traditional Tibetan Society"

He is a faculty in Dept of History at university of Hyderbad (Andhra Pradesh)

This work is an attempt to examine gompas of Tibet from holistic perspective

Book is a remarkable resource for research scholars in Tibetan Buddhist studies.

The socio–eco role of gompas have been explained. This book finally discusses financial sources for Monasteries, Buddhist Paintings-the Thangkas ,wheel of life, maniwall

Dr.Rajesh rightly says that "Monastery as a social institution of education was in centre of the society but was as an institution of individual meditation secluded and detached from society.

(7) Romi Khosla's Buddhist monasteries in the western Himalayan gives a clear picture of architectural facets of Buddhist Monasteries .

(8) Janet Rizvi's book Ladakh – Cross Roads of High Asia concerned with anthropological and sociological study of the region. In her observation , Gompas are a living heritage.

(9)**Avaitavadini Kaul's** Buddhist Savants Of Kashmir:The Contribution Abroad
This study is a significant contribution to Buddhist studies in Kashmir.Many important traits of tantric Buddhism are associated with Kashmir.Though there are innumerable work by previous scholars on Buddhism of Kashmir but no effort was made to describe the contribution of lamas to Buddhist literature

Therefore all these socio economic studies furnish very useful information on the topic of proposed research work.

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6 RESEARCH GAPS IDENTIFIED IN THE PROPOSED FIELD OF INVESTIGATION

Though India is no longer a Buddhist country , Buddhism held its place among Indian faiths for nearly seventeenth centuries (500 B .C – A .D 1200) . During this long stretch of time the Buddhist monks were organized in Sanghas in most parts of the country and their activities and achievements have profoundly influenced India's traditional culture

Although Buddhism and its doctrines and their logical implications are well studied but the "total way of life"of lamas is not adequately investigated.

More empirical investigation is required to study the role of monastic community in society and vice a versa.

There are certain gaps in the previous researches done. Most of the researches are done on

-The history of the Buddhist monks of ancient India, their activities , their monastic establishments and their contributions of Indian culture

- The historical, archaeological, architectural, and cultural aspects of important ancient monasteries in the trans-himalayan region of himachal. are discussed in detail, but not much research is done on life inside and outside a Monastery.

-No substantial research work has been done on lamaistic practices and their association with laypeople, the variety of careers in the lamahood, the progress of an individual and patterns of socialization in lama making, some demerits in the lama system.

The Proposed case study would widen the scope of available knowledge and would fill in the gap in the research already done. It would also provide a detailed description of various stages of development of Gyuto monastery and their lamas.

Subsequently it will show that lamas are not self sufficient and resourceful but also socially beneficial agents.

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These submission at present are hypothetical and require further verification through the proposed case study , which can enrich a new horizon in the studies of sociology of religion and also focus to explore the philosophical ideas of Lamaism and application of beliefs and practices of Buddhist monasteries (especially Gyuto monastery) in India.

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7 HYPOTHESES

As we all know,we live in an information dominated society.

Everyday ,like it or not ,we are showered by facts,figures,news and opinions.

We are connected to countless information sources about our local community, our society and our world.

Every research focusses the advancement of knowledge, filling up a gap of knowledge, academic curiousity of some observed phenomena problem solving, testing hypothesis, theory construction ,replication of some previous research and so on.

Whether the research is descriptive or exploratory or explanatory or theoretical,it is mainly concerned with questions like what, how, and whom etc.

The proposed case study is an intensive study of Gyuto monastery of Dharamshala, Kangra district of Himachal Pradesh and their way of life.

Hypothesis are tentative answers to research problems. They are expressed in form of relations between independent and dependent variables.

The proposed study identifying research problem in indication area for answering some research questions.

1.Boys from broken families tend to become lama

2Socio economic instability attracts for religious vocation- lamahood

3.Lamahood increases religious faith in lama

4.Modern values as a challenge is affecting the form of organisation of traditional lamahood

5.Professional hazards among lamas is having serious issues within monastery.

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8 MATERIALS AND METHODS/RESEARCH METHODOLOGY

Research Methodology consists in providing researcher a scientific texture conducted in either field of social or physical sciences. Hence keeping in view, the existence of two scientific procedures, the methodological part of the research intends to cover and concentrate on the following points viz deciding the universe, unit of the case study, sampling plan and selection of the appropriate tool for the collection of data for the research

(a) Personal interview with the help of an interview schedule will be taken to secure first hand information from lamas

(b) Personal observations wherever needed will be made, to collect certain additional information pertaining to the research work

(c) Use of secondary data to synthesize the achievements of monastries as may be available in the shape of magazines, journals, souvenir and other relevant research publications and special assistance from Library of Tibetan Works and Archives, Dharamshala

(d) The universe for the research work shall confine to the proposed research:

- The Gyuto Monastery of Dharamshala, district Kangra, Himachal Pradesh
- The respondents - the proposed research work will be based chiefly on the Gyuto Monastery

Furthermore, many people in the course of their day to day experience, by virtue of their placements as workers, officials, neighbourhood etc are in the position to observe the actual behaviour of lamas and with regard to problems of human relations as well as nature also.

Hence they will also be interviewed and observed.

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7 LYNCEAN

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